

produced by strength,¹ possessing an
hundredfold
protection, possessing hundredfold
knowledge, a
common deity to many, hiding treasures in
his store-
house and sending wealth (to his
votaries).

VII- (C.)

The deity is INDEA, except in the tenth and eleventh
verses, where
it is VIČH ; the *Rishi* is NEMA. of the family of
BHRIGTT, except
in w. *, 5, where it is said to be INDEA j the metre
is *Trishtubh*
except in the sixth verse, where it is *Jagati*, and in
the seventh,
eighth and ninth, where it is *Anushtubh*.

1 . I here go before thee² with my son,
the VISWE
DEVAS follow after me; if, INDBI, thou
keepest
wealth for me, then put forth thy
strength on my
side.³

2. I offer the beverage of the
exhilarating drink
first to thee, let the effused
enjoyable *Soma* be
placed within thee ; be thou a friend on
my right
hand, then will we two smite our many
enemies.

3. Offer fervently, my war-loving
companions,
true praise to INBRA, if he truly exists ;
NEHA says
"verily there is no INDRA;" who has ever
seen him ?
whom shall we praise ?

anishkritam may perhaps illustrate the application
of the term
vrđtya to the supreme Being in PrasnaUpan. ii. 11,
cf. Sankara's
comm. " *praihamajatwdd anyasya sanwZarfar*
dbhđrdd asamskrito

vrđtyas twam śicabhavata eva suddhah" Grassmann explains
ishkartdram anishkritam as 'director, thyself undirected.'⁵

¹ Cf. viii. 90. 2.

² Sayana adds "to conquer my enemies."¹

* *i.e.* if thou wishest to give me the wealth of my enemies,
come and help me to overcome them.